THE

# Hindu Message

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The Hindu Message stands for
(1) Self-Government for India within the British Commonwealth,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.
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## A Vision of India.

### INDIA'S PLACES OF PILGRIMAGE: UDIPI AND SUBRAMANYAM.

By K. S. Ramaswami Sastri, B.A., B.L.,

Ah once again I see Thee smile as child
And bear in hands the churning-stick and rope.
Why should we for Thy sight in darkness grope
While you with glances soft and coy and mild
Thus seek our hearts and homes. Of Joy beguiled
Why should we, dupes of death and fools of hope,
Live sinful, when you from Govardhan's slope
Have come to save us, in sin's seas enisled.
And farther off God Subramanya fair
With childlike form round our hearts doth cling
Our Deccan is full of His presence pure.
Where His love comes there comes nor sin nor care.
The Tamil poet's bright devotion's blossoming
Doth with its fragrance sweet hearts Godwards lure.

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## NOTICE.

There will be no issue of the Hindu Message on Thursday the 18th instant on account of Dasara Holidays.

MANAGER.

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## Great Thoughts.

Rich presents, though profusely given,
Are not so dear to righteous Heaven
As gifts by honest gains supplied,
Though small, which faith hath sanctified.

Heed not the flatterer's fulsome talk,
He from thee hopes some trifle to obtain ;
Thou wilt, shouldst thou his wishes balk,
Ten hundred times as much of censure gain.

Hast thou not perfect excellence, 'tis best
To keep thy tongue in silence, for 'tis this
Which shames a man ; as lightness does attest
The nut is empty, nor of value is.

Idleness is a great enemy to mankind. There is no friend like energy, for if you cultivate that, it will never fail.

Let none with scorn a suppliant meet,
Or from the door untended spurn
A dog ; an outcast kindly treat ;
And so thou shalt be blest in turn.

Two sources of success are known : wisdom and effort ; make them both thine own, if thou wouldst haply rise.

Affairs succeed by patience, and he that is hasty falleth headlong.

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# Events of the Week

The proceedings of the Imperial Conference do not evoke much interest in this country. And the so-called Indian representatives, though Reuter is obliging enough now and then to remind the world of their presence at the Conference, really carry no weight in its deliberations. They are no more than dignified figureheads who are there because it pleases the British to declare in such practical manner to international opinion that they have admitted India to partnership in the Empire's counsels. This is a transparent camouflage which deceives nobody, so long as such representatives are led by the Secretary of State and so long as they are not represented by men amenable to the will of a properly constituted Indian legislature. The present Conference has all the appearance of having been convoked not to liberalise the bases of the Empire or to arrive at an honest appreciation of the various problems that make the Empire appear as a close corporation of Whites whose right to domineer over the other non-White races none may deny.

* * *

This is plain on referring to Mr. Baldwin's references to India. He said : " This great country stands at the moment in special need of all the sympathetic understanding we can give her. She is engaged, under British guidance, in the stupendous task of educating one fifth of the human race to bear the burdens and the privileges of responsible Government and the period of transition between the old traditional regime and the emergence of self-governing institutions must necessarily be both delicate and difficult. Moreover, her relationship with the other component elements of the British Commonwealth presents a problem at once simple and critical, for in it are involved a contact of civilisations so varied in history and tradition and the future harmony of the East and the West. I am convinced we may look with confidence for the co-operation, not merely of the peoples of India themselves, but also, in so far as may lie in their power, of the Dominion Governments.

* * *

That surely bespeaks a woeful lack of appreciation of the Indian problem today, which is in a vital sense the problem of the Empire. The Premier's oppressive sense of "the stupendous task" which Britain has undertaken on behalf of India bespeaks that he has been put through his paces in mouthing the usual inanities in connection with the Indian problem. We saw in our leading article last week what the regeneration of Africa meant in the mouth of the large majority of Englishmen who talk of it. It is in the interest of that class in Kenya that the Indian cause has been betrayed. It amounted to a tacit, virtual admission that this Empire exists for the Whites. It is this problem that has to be solved and solved consistently with the equal rights of the component parts of the Empire : and this Mr. Baldwin's opening speech gave us no indication that the Imperial Conference will be asked to deal with squarely.

* * *

The India Parliamentary Committee of which Colonel Wedgwood M. P. is Chairman, in a letter to the press have declared that the Cabinet decisions with regard to Kenya have jeopardised the position of Indians not only in Kenya but wherever they are in the Empire. All therefore who desire that India should remain a contented member of the British Commonwealth should feel that great principles are at stake at present, if the precedent of Kenya is to be followed elsewhere. If the Dominions do not really desire that their Indian residents should enjoy equality of status it will be better to say so openly, so that India will know where she stands. Therefore the Committee urge the Imperial Conference to reaffirm the principle of equal citizenship

* * *

The Indian Parliamentary Committee most obviously forget that the famous reciprocity resolution affirms the principle of equal citizenship. A mere further affirmation of that principle is surely not what India seeks at the hands of the many Premiers now assembled in London. What she wants is that the principle ought to be effectuated. For this purpose, the Cabinet in England is manifestly powerless, though they have no scruple in sacrificing essential Indian interests at the bidding of any noisy, strong local clique of Whites. The co-operation of the Dominion Governments, even "so far as may lie in their power," has always been one-pointed : and that has been in the direction of sending Indians to Coventry, very like. It is not therefore surprising that India does not enthuse over a Conference of Prime Ministers who do not propose to treat her with either equity or justice and even wants to boycott the Conference, since her participation under the circumstances only lends to political capital being made against her own interests before the bar of international opinion.

* * *

Dr. Rabindranath Tagore read a paper at the Alfred Theatre, Calcutta, on Friday on our problems. The Poet very truly said that the real trouble in India was not the presence of the foreign ruler as was at times hinted, but the endless differences among the Indians themselves. The removal of untouchability was a mere superficial remedy and there could hardly be any Hindu-Moslem unity, so long as the two communities were entrenched behind their religious injunctions. Temporary alliances might take place, in the face of a common calamity, just as the English sought the help of India at the time of the great War : but as soon as the danger passed they had the taste of another temper through the Jallianwallabagh and now through Kenya. So Mahatmaji had tried to enhance the power of the people by a supreme effort and to make it felt by the Government. His aim was a settlement and an honourable understanding between the ruler and the ruled. Such a thing was not, however, possible when one of the parties was weak. It was unreason, blind faith and unreal phantoms of dread, which had weakened the Hindus and had brought about all these impediments in the way of unity amongst Indians themselves and of foreign rule also.

* * *

The end of what has been grandiloquently styled the "Nabha Fight" has not been so glorious as the flourish of trumpets at the beginning thereof led one to think. We do not deny the Nehrus a good deal of personal courage. But that the elder Nehru should have melodramatically wired to the Viceroy for his visit to the son and the son's almost hasty retreat from Nabha soon after the Administrator had suspended judgment do not bespeak the temper that faces the fiery ordeal. It is significant that neither of the two other released accused, Acharya Gidvani and K. Santanam, have hastened to deny that they ever gave an undertaking to leave the State. All this is very suspicious and indicates the very reverse of a triumph to the Congressmen who thought it their duty to engage in the struggle. As to the extreme illegality of the action of the Nabha authorities in arresting the three Congressmen there cannot be any divergent opinion. What we refer to is the fanfaronade indulged in by these gentlemen prior to setting out on what proved to be a rout for them.

* * *

The Committee which met in Delhi to compose Hindu-Moslem differences has issued the following manifesto :— In view of the recent deplorable disturbances, we the undersigned Musalmans, Hindus and Sikhs hereby declare that if an individual or group of individuals, belonging to any community commits any act of violence against or attack the person, property or honour of woman, or places of worship (Mandir, Mosque, Church or Gurdwara etc.) of his neighbours or fellow-townsman or helps those who indulge in such misdeeds, is, from the religious point of view, guilty of a great sin ; and that it is the duty of the co-religionists of such offenders to stand up to resist these miscreants and to protect those who are so attacked. We further appeal to the followers of every religion that they should act, each towards the other, with mutual toleration and regard for the religious ideas of their neighbours and townsmen.

The Hindu Message

## Nautch Girls at the British Empire Exhibition.

When the "*Swarajya*" of Madras first gave currency to the news that it was proposed to take a party of nautch-girls to the British Empire Exhibition at Wembley, though we were shocked beyond endurance at the idiotic nature of the proposal, we did not consider it necessary to express ourselves on the subject since we believed that it was too monstrously absurd on the face of it to be seriously entertained even for a single moment by any one officially responsible for the success of the Exhibition. But we now find we were mistaken. It appears clear from the daily sheets of Madras that the proposal has been actually entertained by the authorities concerned, that several members of the Dancing girls community have been approached with very tempting offers, that, strange to say, they indignantly repudiated the insulting offer and that the authorities, in spite of strongly expressed public opinion, still persist in this monstrously disgraceful proposal. Knowing Dewan Bahadur T. Vijayaraghavachariar, the Indian Commissioner for the Exhibition, as we do to be one of the staunchest supporters of the anti-nautch movement, we have not been able to believe that such a shameless proposal would be in any way countenanced by him. We thought that if it came to that he would rather resign his post without caring for the consequences than be responsible for the carrying out of this most revoltingly discreditable proposal. It pains us extremely to note that this most iniquitous proposal is persisted in with a tenacity worthy of a better cause. As the proposal is highly immoral and is a slur on India it is high time that all those interested in the fair name of our motherland should voice forth their emphatic protests and make it their prime duty to see that this proposal is rejected. What is the object of the Exhibition? It is intended as a common ground for the collection of all the products of the Empire both raw and finished, so that people from all parts of the world may view them and thereby expand the trade of the countries which produce these several goods. In short it is chiefly for the expansion of trade and commerce, for the finding of world-markets for its own raw and finished products and for the knowledge whence it could obtain its own requirements that a country takes part in the Exhibition. Viewed in this "business" aspect what is the object of these nautch girls being taken to the Exhibition? Are they to be the raw or the finished products of the country? Is it to find a world-market for them? The more we think of it the more shockingly immoral it appears to us. That any one should have made such a disgraceful proposal speaks volumes for his mental and moral depravity. It is ridiculous in the extreme and mischievous in that it would reduce the moral prestige of India in the eyes of other nations. Some of the advocates of this insane proposal, realising in their heart of hearts the enormous iniquity of this proposal, cover themselves by saying that it is an exhibition of the art of music and the harmless and innocent *Kolattam*. The "*Madras Mail*" says that as a result of public opinion the proposal would be shorn of all its questionable aspects, that it would in fact be only an innocent exhibition of Kolattam dance by little girls under twelve. The "*Swarajya*" has fully exposed the hollowness of the above statement and has cited specific instances of the engagement of dancing girls for this purpose. Hence the tall talk of exhibiting Indian art of Music and Dancing is all sheer nonsense. As a lady correspondent writes in the *Indian Social Reformer*:—"How would Englishmen like to have their womenfolk represented by bringing to India the ordinary ballet dancer, taking her about the country (in her usual abbreviated costume), displaying her to the crowds in towns and villages as a sample of English 'art' for the edification and enlightenment of the masses who may not have a chance to go to England and see these people? What about the fuss which was made a few years ago when a famous dancer was booked for India and the English people objected to having the display made in this country before mixed audiences because of the slur that would be cast on the people of the country from which she came?" Has the Indian no spark of national pride and self-respect left in him that such a proposal is allowed to be made and entertained? Is there no sense of chivalry left in the hearts of Englishmen who are responsible for

the good name of this country, that they too do not care to nip this infamous proposal in the bud? It is a question of national honour and we feel it our duty to condemn the very idea of the proposal in the strongest terms we could command. We hope the people would rise as one man against the proposal and India will not be dragged low before the full gaze of the world.

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News has been received at Shantiniketan that Mr. W. W. Pearson met with death from an accident in Italy where he had gone on a short trip. An M. A., and a B. Sc, he came out to India years ago to join a missionary institution at Calcutta: and having come under Tagore's influence finally elected to join the Shantiniketan. Mr. Pearson had gone to England some five months back to see his sister and was to have returned to his work at Shantiniketan after the Puja. Meanwhile the Fates had been too busy. He belongs to that noble band of however fast dwindling Westerners who have served India with rare insight into her needs and unalloyed devotion to her interests, of which almost the sole surviving representatives now are Stokes and Andrews. His is a memory that will never die in this country.

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We referred some time ago to the hardships that Hajis are exposed to in the dominions and under the orders as it would seem of the Sheriff of Mecca. We also saw how a Moslem British Peer was induced to give a certificate of merit to Hussein. Yet the clamour was so great in this country of inhuman treatment by the Sheriff of Mecca that the Commissioner of Sindh, from which province most of the returned Hajis came, has asked Mukhtiarkars, Deputy Collectors and Collectors in his province to take the statements of pilgrims who have suffered any hardships in Hedjaz this year. The 'Daily Alwahid' has vehemently opposed any official enquiry lest the sufferings of the pilgrims be made apretext for further interference in Hedjaz.

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# Social and Religious.

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## The Bhagavad Gita.

With an English Exposition
By K. S. RAMASWAMY SASTRI, B.A., B.L.
(The substance of the lectures delivered at the Students' Sanatana Dharma Sabha, Trichinopoly,)

ADHYAYA XI

(*Continued*)

आख्याहि मे को भवानुग्ररूपो
नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यं
न हि प्रजानामि तव प्रवृत्तिम् ॥ ३१ ॥

Tell me who Thou art, awful to behold. Salutation unto Thee, O supreme God; have mercy. I desire to know Thee who art the first of All. I do not know thy purpose.

NOTES:

1. Arjuna asks not because he does not know. He calls him Vishnu in the last verse. See also verse 18. He asks to have from the Lord Himself the purpose of His terrible aspect of Law.

श्रीभगवानुवाच—

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो
लोकान्समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ३२ ॥

The blessed Lord said:—

I am the mighty and fully manifested world-destroying Time and am now engaged here in destroying the world of men. Even without thee, none of these warriors who are in the hostile armies shall live.

तस्मात्त्वमुत्तिष्ठ यशो लभस्व
जित्वा शत्रून्भुंक्ष्व राज्यं समृद्धम् ।
मयैवैते निहिताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥

Therefore arise and acquire fame. After overcoming your enemies enjoy complete and unopposed dominion. These have been slain by me already; be thou merely an apparent and nominal cause, *O Savyasachin* (Arjuna).

NOTES:

1. *Savyasachin*—One who shoots arrows with the left hand also. Arjuna could use the bow so skilfully as to shoot arrows with both hands,
2. Fame is the fruit of *Punya* (virtue)

द्रोणं च भीष्मं च जयद्रथं च
कर्णं तथान्यानपि योधवीरान् ।
मया हतांस्त्वं जहि मा व्यथिष्ठा
युध्यस्व जेतासि रणे सपत्नान् ॥ ३४ ॥

Do thou kill Drona and Bhishma and Jayadratha and Karna and other heroic warriors whom I have already slain. Be not distressed by fear. Fight and thou shalt overcome thy foes in battle.

संजय उवाच—

एतच्छ्रुत्वा वचनं केशवस्य
कृताञ्जलिर्वेपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णं
सगद्गदं भीतभीतः प्रणम्य ॥ ३५ ॥

Sanjaya said:—

Having heard these words of Kesava, *Kiriti*—(Arjuna), with joined palms and trembling in frame, prostrated himself and again addressed Krishna in a choked voice, bowing down, overwhelmed with fear.

NOTES:

1. Kiriti—He who wears a diadem. Arjuna got it from Indra.
2. In spite of this revelation of Lord Krishna's purpose Dhritarashtra did not insist on Duryodhana's making peace and restoring to the Pandavas their rightful kingdom.

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# Literary and Educational.

## Literature and its Lessons.

By P. Ananthaswamy.

[A Lecture delivered at *Karamanai*, Trivandram.]

(*continued.*)

Such is the cheering and elevating influence of Literature that too much stress cannot be laid on its ethical aspect. Though in life there is much of sorrow and suffering, shadow and sunshine, literature takes us to the summit levels of Victory, hope and progress. There we no longer experience the sharp contests between the sense and the soul, the form and the spirit. These become phases of one permanent and perfect harmony of life, sides of ever-lasting and vivid reality. We feel the oneness of the world. Literature may therefore be said to pervade all, humanise all and leaven life. Hence it is that Hazlitt exclaims in anger, "whoever has contempt for literature, has contempt for himself and humanity."

I have done. My survey has been brief and rapid. But yet I think I have succeeded in placing before you some of the invaluable lessons we learn from Literature. Literature abounds in great thoughts happily expressed. It brings sunshine to our hearts and dispels the clouds from our brains. Its wonderful and illuminating lessons will ennoble the mind, chasten the heart and purify the soul. Make it a point therefore to read daily, diligently and devotedly Literature which is rich in thought, sumptuous in language and uplifted in tone. Beware of the cheap novelette, the sensational newspaper and the flimsy magazine now so much in vogue. I must here point an accusing finger at those who fritter away their time and energy in reading the filthy and trashy productions of G. W. M. Reynolds' perfervid imagination. They may however plead in extenuation that he is not behind other novelists in inculcating sound moral principles and that he drives his lessons home by the impressiveness and beauty of his style, by the depth of his plot-interest and by the sustained suspense into which he throws his readers from the beginning to the end of his narratives. But I say his moral lessons which are so few and so far between and so dangerously surrounded are not worth the price we have too often to pay for them; and we have to wade eye-deep through a league of moral mud and dirt before we can arrive at a pin-head of true morality and even of this we lose sight in an instant and are helplessly launched into a vast expanse of filth once more. Prepare your mind and intellect to the golden mean to converse

> "With all forms
> Of the many-sided mind,
> And those whom passion hath not blinded,
> Subtle-thoughted, myriad-minded."

and to associate with even the meanest of God's creatures to help and be helped. Revive the simplicity and beauty of your ancient manners. Has not the poet said that

> "Manners are not idle but the fruit
> Of loyal nature and of noble mind."

Cultivate the great virtues of truthfulness, obedience, reverence and *Dharma* which are the crown and summit of greatness, human and divine. Above all, make it part of your daily duty to sing with heart and voice the following significant and soul-stirring prayer contained in Tagore's *Gitanjali*.

> "This is my prayer to thee, my Lord—Strike, strike, strike at the root of penury in my heart.
> Give me the strength lightly to bear my joys and sorrows.
> Give me the strength to make my love fruitful in service.
> "Give me the strength never to disown the poor or bend my knees before insolent might.
> Give me the strength to raise my hand high above daily trifles.
> And give me the strength to surrender my strength to thy will with love".

Here is the standard you have to aim at and attain. You can win your way upward only by slow degrees and through constant endeavour.

> "For more is not reserved
> To man, with soul just nerved
> To act tomorrow what he learns to-day;
> Here, work enough to watch
> The Master work, and catch
> Hints of the proper craft, tricks of the tool's true play."

Then shall you be able to look back on your student-days and say (giving a turn to Browning's words)

> "I own the Past profuse
> Of power each side, perfection every turn.
> Eyes, ears took in their dole,
> Brain treasured up the whole;
> Should not the heart beat once
> "How good to live and learn."

## The Kalakshepam of Hinduism.

(*A Special Address to a Christian audience*)

(*continued.*)

21. It was only when, a few years back, a wrong step was taken, viz, of receiving good music as a sufficient compensation for bad preaching, instead of a brilliant ornament to good one, that the already overcrowded field of Kalakshepam became further overcrowded with all sorts of Bhagavathars, good, bad, indifferent, fair, middling, pleasing as well as teasing and that the hitherto-strong edifice of Kalakshepam began to show signs of crumbling here and there, when finally unlearned bodies made bold to enter, on the strength of their music, the field of Kalakshepam and play the role of Bhagavathars—Oh! the crumbling portions sustained a precipitous fall. But thank God that the coming down of some portions of the edifice did not involve the destruction of its builders as well. We have amidst us some leading Bhagavathars who could, if they choose, rebuild the fallen portions and bring the edifice, as a whole, back to its pristine glory. I may even state that a few of them have already begun to renew the structure. Suggestions have been thrown out, which you too may take for what they are worth, that no Bhagavathar should be allowed to face an audience, unless he produced, whenever required, his credentials, granted to him by one of the Religious Heads or even one of the leading and senior Bhagavathars, certifying that he had undergone the necessary previous training and discipline both in the matter of music and preaching. This arrangement, it is hoped, will purge the field of Kalakshepam of all its undesirable elements.

22. I have done with the history of Kalakshepam. There yet remains to be told what place Kalakshepam occupied in the story of Hinduism or, in other words, what use was (or even ought to be) made of it, in the matter of teaching and preaching the principles of Hinduism or, for that matter, of Evangelism too.

23. In the latter part of the last century, opinions became sharply divided (and that division appears to continue here and there even today) as to

whether the system of Kalakshepam was intended for the benefit of the classes or of the masses. There were some Gnanis or so-called Gnanis who could care only for abstruse philosophy or abstract metaphysics and disfavour the Bhagavathar as wasting his time in singing and story-telling, instead of drawing a scholarly distinction between Sankara's *Adwaita* and Ramanuja's *Visishtatadwaita* or between the theory of transmigration and the law of karma. There were certain others, Bhaktas as they might be called, who would like to tread in the main line of Bhaktimarga with however a side-peep into the higher Gnana and who would at one time sit with men of fastidious taste to listen to a learned discourse on high philosophy and would, at another time, sit along with the masses to enjoy a popular Kalakshepam. But the large majority of the people come under a third category and are of emphatic opinion that the Kalakshepam is, as it has all along been, eminently a matter of mass-movement; that the performer of Kalakshepam must needs make it a point to satisfy the masses more than the classes; and that to expect from a teacher of the masses a lesson worthy of being learnt by the classes is as absurd as to expect an infant class teacher to teach the B. A. students or to expect a Professor of Chemistry to teach you the substance of the four Mysore Wars or draft for you a Memo of Appeal to be filed in an Appellate Court.

24. My own view of the institution of Kalakshepam is a compromise of all these three views. I have often regarded the position of a Bhagavathar to be quite similar to that of the Editor of a newspaper. What do you find in a newspaper? It opens with advertisements; only a certain class of its readers will anxiously peruse them, not all. Turn, then, to the leader; it is on the Mosquito Problem; doctors may read it and others are likely to skip over it. The next article is on the recent discovery of an inscription at Thirukkalikundram; the historian, or perhaps the antiquarian, may read it and others will skip over it. The next article is on an interesting point of Law; the judges and lawyers may read it and not others. The next article is on the latest method of teaching Geography; the poor schoolmaster may read it and not others. The next article is the 'Arrest of Mr. So and So;' perhaps all will read it, it being a sensational news. Thus it is clear that the contents of a newspaper do not—why, cannot—please all the readers alike. Every reader must therefore remember that the newspaper is intended not for him alone but also for so many others having so many tastes all different from his. So, when he finds in it articles that do not interest him, he must think that they must be of some interest to others but must not condemn the newspaper, as a whole, as being the product of a needy blockhead.

25. Similar to the position of the Editor is, I repeat, the position of the Bhagavathar. I regard the big assembly, he has to face, as a world in itself, though in miniature. Some may have come for music alone; some for discourse alone; some for the beautiful violin-play; some for the sublime drum-play; and some for satisfying their idle curiosity. It is not possible, therefore, for one poor individual Bhagavathar to satisfy, alike, the different tastes of a hydra-headed assembly. The people must yet get to know the spirit of toleration. If the Bhagavathar waxes eloquent in his discourse, the music-loving portion of his audience must patiently wait, for their turn will soon come. Again if he goes on with his enrapturing music, the discourse-loving portion of his audience must remember that they had already their own turn and that the other portion must likewise have theirs. But a well-trained Bhagavathar, having a mint of philosophical principles, a fund of epic or puranic or theological stories, a store of soul-stirring songs, and a deal of common sense will, I am sure, find it not difficult to manage even a hydra-headed assembly who, the moment when their daily experience is condensed into a glowing symbol, are bound to be electrified.

26. In writing the *Life of Thiagaraja*, I had an occasion to make reference to Thiagaraja's father, Rama Brahmam, as being an out-and-out Bhagavathar; and my description there of his position as a Bhagavathar will be of some interest to you; "Rama Brahmam regarded himself as the legate of the skies, his theme divine, his office sacred, and his credentials clear; and he delighted to think that he had the rare privilege of being a negotiator between God and Man. He might well be proud of his Bhagavathar's position. For, if the whole of humanity be regarded as a big army marching towards the goal of salvation, Bhagavathars may be said to lead the van, while judges of law courts may be said to bring up the rear. While the functions of both are, alike, to lead man to the right track; Bhagavathars can perform them with greater success than judges. Murderers may be hanged; but murder will never cease. If, however, positive maxims of advice are timely advanced by the preachers, O! how many crimes will disappear from the world! Indeed the Bhagavathars' mission is noble and their function is sacred. They establish the strong, restore the weak, reclaim the wanderer and bind the broken heart." Thus the position of a Bhagavathar, like that of the pulpit orator, must ever stand acknowledged as the most important and effectual guard, support, and ornament of virtue's cause. Hence it behoves every blessed Bhagavathar to be, like a pulpit orator, very careful of his life and manners.

> "To bid the pleadings of self-love be still,
> Resign his own and seek his Maker's will,
> To spread the page of scripture and compare
> His conduct with the laws engraven there"

and also not to render himself liable to the poet's attack, viz.,

> "Some decent in demeanour while they preach,
> That task performed, relapse into themselves;
> And having spoken wisely, at the close
> Grow wanton, and give proof to every eye,
> Whoever was edified, themselves were not."

27. In addition to the production of a highly disciplined Bhagavathar, equipped with superior learning, endowed with superior music and capable of effectually preaching to all the people but yet with special reference to the masses; there is still a further use which the institution of Kalakshepam yields, in so much as it produces, preserves, protects, and promotes sacred literature as well as sacred music. Thevaram, Thiruppuhal and Nandanar Charitam—to take only a few—are all so many upshots of the institution of Kalakshepam. The modern way of performing Ramayanam series, Mahabharatam series, and Bhagavatham series andthereby popularising the principles of Ithihasas and Puranas as well as the stories embodying them, would not have been thought of, but for the institution of Kalakshepam.

28. The effect of Kalakshepam on music is very wholesome, at least as wholesome as the eight Gregorian Modes are said to have been in the whole of western Christendom, during the time of Charlemagne. Kalakshepam, as the Gregorian Modes once did in Europe, keeps now, in India, the running water of music crystal and pure and never allows it to get muddy. Sir Hugh Allen, Principal of the Royal College of Music, London, complained: Music tends

to go to the baser side; and commercialism has driven the musicians to adjust their arts to suit the taste of the largest numbers." This sort of fear India has not, because of the preserving hand of the institution of Kalakshepam.

29. If, in the course of my address, I have left you an impression that the Indian Kalakshepam has had its ebb and flow during the long course of its history, from the Vedic time right up to the present day; if I have been able to show that, in the hands of a trained Bhagavathar, it has, in no small degree, contributed to the edification of the classes and no less, to the elevation of the masses and has thus an untold influence to mould the character of the people; if I have been able to expose a mistaken notion that Kalakshepam is the business of men that have no other work to do; and if finally, I have been able to convince you that it is a sacred work of respectable men, having a sense of responsibility to vindicate the ways of God to man—if I have done any of these things, I shall regard my services to have been amply rewarded.

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## Peeps into Student Life—V

(By S. Amudachari B.A., B.L.)

"There is a purpose in each man's life and mine is to write poetry. I feel a call from within and am destined to be a poet."

"But if scrawling a few lines is poetry it has certainly degenerated. What often passes for poetry is senseless rhyme and jingling words. I do certainly believe that there is something more in poetry than mere rhyme and metre. I wish you will stop writing verse and take to decent prose. Your last one is simply abominable."

It was the end of a fierce debate and there was a lull after the storm. Evidently the remarks were not pleasing. If Venkutu had any reason to think much of himself it was because he knew he could write a sonnet in no time. In fact he had it at his finger's ends. To be told that his verses were bad was in itself sufficient to provoke him; but to be actually asked to leave off writing poetry! oh!—that was simply out of question.

The criticsm of Gopu though he was his friend did not mater to him much. What he was waiting for, was the praises of the outside world and posterity. The world never knew anything of its greatest living men.

In season and out of season, he coaxed the muse. Such a rare volume of Odes and Sonnets had never been produced before. There was scarce a subject left. From a pin, candle or cat, to a hedgerow, ghost or God he had almost exhausted everything. And so Venkutu laboured hard and came to be called the poet by all his friends.

You cannot say Venkutu was a nice fellow. Certainly he was not, when he was rubbed the wrong way. For Gopu he never cared much. Gopu was a man without originality. He simply read the criticisms of books without reading the books themselves. Every one knew that without ever having touched 'Vanity Fair,' he had actually written a critical comment on it in the Selection Examination, because he knew Saintsbury by heart.

Venkutu prided himself on his original thinking. But his was such carping criticism, that the good and bad were equally slashed together. He often said he had great critical acumen, and that was why he was never sparing. He, at any rate knew how to estimate Gopu. He, to come and criticise his poetry! "Well," he said to himself "It would have driven a saint mad," and wondered how Gopu went away with the entire skin on his body.

Venkutu was one of those odd and eccentric creatures that sometimes make their appearance in the student world, creating much fuss about nothing. Like the rest of his species he was a pedant. He talked of Classicism and Romanticism, without knowing clearly what either meant, or at best, merely with vague and confused ideas. He would discourse at great length on the development of the prose style, with particular reference to the nineteenth century. He could repeat the names of all the prose writers from Addison, Steele and Sam Johnson to Pater, Stevenson, and John Symonds chronologically backwards and forwards like the devil reciting the litany.

It is true he could write good English, but that was why his head was in the clouds.

His latest fad was prose-poetry. Walt Whitman had done it. Why not he also? The result was that his latest production threw Gopu into hysterics. Gopu was only an ordinary fellow. He never presumed to know of anything that he did not know, nor was he ashamed, because he could not write poetry. In fact he had much commonsense and could know the chaft from the grain. He never passed for anything brilliant or even out of the way. He was one in the common run. He failed to make an impression, but that was not his fault.

The whole of that day Venkutu was disconsolate. He looked at the clock. It was two. He mechanically walked to the Coffee Hotel at the end of the street, swallowed a lot of things, returned to his room and felt hungry. In the evening he started for the beach, looked at the Fine Arts Exhibition, and went towards the Q. M. C.

The sands opposite to the Q. M. C.—that was the usual meeting place of Venkutu, Gopu and two other classmates of theirs. All of them were appearing for B. A. Panju was a funny fellow, who never failed to crack jokes though it be at the expense of another. He was a constant item. But one of their lot was very curious and he was a dietist. He was briefly called Sastri. Panju invariably blundered into calling him Yegnyopaveeta Sastri, whenever he wanted to say Yegnanarayana Sastri. So by common consent they cut him into Sastri.

This Sastri actually wrote an essay on "Vegetarianism, Diet and Meat-Eating" for the Kathiawar Humanitarian Fund and won a bronze medal—never mind his losing the copyright. His head was full of statistics. He knew the respective percentages of carbohydrats, fats, proteids and palts in any particular food substance. In 'Vitamines' he was a specialist.

Sastri had of late discovered that rice was after all of no real use to the human system, and was merely a waste product. So he was living on nuts and fruits alone. He was adamant to all argument. None can persuade him to the contrary. One *must* yield to him. Else he would have to be under the continual shower of facts and figures not to speak of the vitamines, nitrates and carbohydrates.

But Sastri was so harmless and inoffensive that unless you dragged him into conversation, he never opened his mouth. He was a vast reader. He had read widely books on hygiene, medicine and health. There was not a book of any importance, which he had not read on the subject either in the Connemara Library, or the University Library or even the Adyar Library, for the matter of that. He was such an untiring and devoted student, that he would not mind the scorching heat of the mid-day sun, and tramp all

the way long to Adyar, that he might lisp the words of Ancient Wisdom. He was corresponding with an American water-healer, and knew all about the Allopathic, Homeopathic, Ayurvedic, Unani and other systems if any. Such was Sastri : to resume the thread, Venkutu met his friends at the usual place. They were in the middle of a discussion. "To imprison the great soul" Gopu was saying—"that is the greatest injustice that the British could have done. A man who is venerated all over the world for the saintliness of his life and character, he deserves to be treated better."

*To be continued.*

# Miscellaneous

## Notes and Notions.

Signor Mussolini's Government is not confining itself merely to a vigorous foreign policy in order to express the new Italian spirit. In the new province of Trentine, formerly part of the Austrian Tyrol, the decree prohibiting the use of the names "Tyrol," "South Tyrol" and "Tyrolese" has now come into operation. The existing large stock of picture postcards in this holiday resort has had to be mutilated, as dearly all of them bear the words "South Tyrol," which have to be erased by the seller ; otherwise the card is liable to sequestration. Critics allege that injury is likely to be inflicted on well known Tyrolese products, such as wines and fruit, by the prohibition of an adjective, which serves practically as a trade-mark. If a rose by any other name would smell as sweet, it by no means follows, says a contemporary, that wine and fruit from the Alto Adige —a term little known abroad—will have the same success in the market as if announced as "Tyrolese." That name can, however, be used outside the frontier, and doubtless long will be.

* * *

The independant state of Fiume, we are told, was the result not of any genuine international agreement, but of a purely private arrangement come to in 1920 between Yugo-Slavia and Italy. All that the Allies had to do with the matter was that in 1915 Italy was granted a large area of continental Dalmatia under what is known as the Treaty of London. After the war difficulties arose between the Italians and the Yugo-Slavs as to who should possess Fiume, of which the Italians had not taken actual possession. The difficulties were accentuated by the action of the wild poet D'Annunzio who descended upon the town with a band of romantic adventurers and seized it. But Italy had not then fallen under the control of the Fascisti, and the Italian Government disowned D'Annunzio, who was obliged to retire. Then followed the Treaty of Rapallo, by which Italy on the one side, and the kingdom of the Serbs, Croats and Slovenes on the other, recognised the independence of Fiume "in perpetuity." Signor Mussolini, however, is not to be defeated by scraps of paper, and the telegrams would indicate that he seems determined to incorporate the town with Italy.

* * *

A correspondent writes in "Foreign Affairs":—"The following bare facts, compiled from authorised sources, may interest your readers. They embody the results from January to July. In January the Ruhr Valley was invaded by a French army 87,000 strong with tanks, aeroplanes, etc. Results to date : 92 Germans killed ; 9 sentenced to death ; 1,000 years of imprisonment inflicted upon German Citizens ; 1½ millions of francs in fines imposed ; 75,000 men, women and children driven from their homes, of whom 71,000 permanently expelled ; 169 schools commandeered, thus depriving 50,000 boys and girls of regular instruction. Hail ! International Justice !"

* * *

Mr. H. W. Massingham writes :—The approaching fall of the *Daily Herald* is an irony of journlism no less than of politics, for while it leaves labour with a great party and no daily press, it sees liberalism possessed of plenty of daily press and very little of party. The collapse is in no sense the fault of the *Herald*. There was a moment when a fit of insane flightiness about Bolshevism threatened to destroy labour journalism. But that was a young men's folly, amply corrected by Mr. Hamilton Fyfe's steadiness and good sense. The trouble is the poverty of Labour. As a party it is unshaken. Its existence and growth are part of the new constitution and things, which nothing will disturb. But what with unemployment, falling wages and bad trade, the Labour movement has to strip itself of all but bare necessities. Of course, a daily paper is such a necessity, especially as, if I am not mistaken, we are on the eve of a new combination in the Syndicated Press. But this development of the soul of the Labour Party has not been reached. It ought to have a daily, a Sunday paper, and a good popular weekly like the *New Leader*, as its minimum outfit. Yet with the capitalist press sapping daily at its strength, it is driven back on the platform and the propaganda sheet. What a useful lot we journalists seem to be !

* * *

In this connection, a writer in the "Guardian" goes into the history of similar ventures in the past and says :—A prominent member of the Labour Party has been asking, in connection with the "Daily Herald" question, how that party can expect to administer the Government of this country if it cannot even run a daily newspaper successfully. The student of history would be tempted to reply that, judged by this standard, there has never been a party fit to administer the Government, for there has not been one which has been very successful in attempts to run newspapers. The attempt by a party to run a newspaper has been disastrous sometimes to the newspaper and sometimes to the party. Consider the old Duke of Wellington's tardy submission to those who told him that it was essential that his Government should have its newspaper. Within a very short time there had been a "disagreement," which ended in the Duke going off swearing that there was no doing anything with "those fellows." The history of the "Morning Chronicle" was excellently in point. The Whig Government of 1839, varring "made the *Chronicle* what it is, and raised it by their exertions from the lowest ebb to its present very good circulation," found that the paper was leaving the sinking cause and "want to break off with it altogether ; but then they will be left in the awkward predicament of having no morning paper whatever in their service." Eventually the Peelites bought the paper. This time it was the paper which died of the disease of party ownership. Statesmen, in point of fact, have not always known exactly what they wanted of a newspaper. "Say what you like as long as you do not support us" cried one Cynical Minister. "Very kind of you to support us when we are right," said another : "What we want is support when we are wrong." One famous London Paper died, perhaps, as the result of being hitched to the tariff wagon. The Labour Party has some very distinguished predecessors in its difficulties with newspaper ownership.

* * *

The Labour journalist is handicapped by the necessity of respecting persons, writes Mr. E. J. Raymond in the *Outlook*, discussing this same question of the fate of the "Daily Herald." He must solemnly accept everything in the party programme, and everybody in the party personnel at the face value. He must be respectful to Mr. Snowden's teetotalism, Mr. Sydney Webb's economics, Mr. J. H. Thomas's excursions into literature. He can never indulge in the joy—one of the finest tonics to a journalist—of jeering at pompous leader, or laughing at a stupid fad. Every plank is sacred. Every fool is immune from ridicule.


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